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A CONCORDANCE,

OF THE

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WITH THE

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SELECTED AND ARRANGED BY

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CONCORDANCE OF THE HOLY SCRIPTURES.

On the Divinity of Christ.—See Walker on the word Divine—partaking of the nature of God; preceding from God, not natural, not human; excellent in a Supreme degree, presageful. See a dictionary published by D. Allinson & Co. This agrees with the Scriptures. See John ii, 24, 25: But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man; for he knew what was in man. xvi chap. 29, 30: His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. xxi chap. 17: He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

He is equal with God.—Phil. ii chap. 6: Who, being in the form of God, thought it not robbery to be equal with God. Col. ii chap. 9: For in him dwelleth all the fulness of the Godhead bodily. John xii chap. 45: And he that seeth me

seeth him that sent me. xiv chap. 9: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

He is eternity.—Rev. i chap. 7, 8, 11, 17, 18: Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

He is the Almighty.—Rev. i chap. 8: I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Phil. iii chap. 21: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

He is Omnipresent.—Mat. xviii chap. 20: For where two or three are gathered together in my name, there am I in the midst of them. xxviii chapt. 20: Teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

He is immutable.—Heb. i chap. 10, 12: And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. xiii chap. 8: Jesus Christ the same yesterday, and to-day, and for ever.

All the honors of the Most High are paid to him.—John iii chap. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. v chap. 23: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 1 Tim. i chap. 1: Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope. 1 Cor. xvi chap. 22: If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. Luke xxiv chap. 52: And they worshipped him, and returned to Jerusalem with great joy. Acts vii chap. 59: And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. Phil. ii chap. 10, 11: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. Heb. i chap. 3, 6: Who being the brightness of *his* glory, and the express image of his person, and upholding

all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

All the works of the Most High are ascribed to him.—Gen. i chap. 26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—xi chap. 7: Go to, let us go down, and there confound their language, that they may not understand one another's speech. John i chap. 3: All things were made by him; and without him was not any thing made that was made. Col. i chap. 14, 17: In whom we have redemption through his blood, *even* the forgiveness of sins: And he is before all things, and by him all things consist. Heb. i chap. 10: And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

The preservation of all things is ascribed to him.—Col. i chap. 17: And he is before all things, and by him all things consist. Heb. i chap. 3: Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Forgiveness of sins is ascribed to him.—Mat. ix chap. 6: But that ye may know that the Son of man hath power on earth to forgive sins,

(then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. Luke vii chap. 47, 48: Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. Rom. i chap. 7: To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. John xv chap. 5: I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Whatsover the Father doeth, these also doeth the Son.—John v chap. 19: Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

He is called God.—Isa. vi chap. 2, 3, 5: Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. John xii chap. 41: These things said Esaias, when he saw his glory, and spake of him. i chap. 1, 14: In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his

glory, and the glory as of the only begotten of the Father,) full of grace and truth. xx chap. 28: And Thomas answered and said unto him, My Lord and my God. Acts xx chap. 28: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Rom. ix chap. 5: Whose *are* the Fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. 1 Tim. iii chap. 16: And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Heb. i chap. 8: But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Psa. xlv, 6: Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

The True God.—1 John v chap. 20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

The Great God.—Titus ii chap. 13: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

The mighty God the Everlasting Father.—Isa. ix chap. 6: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

The Lord of Glory.—1 Cor. ii chap. 8: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Lord of Lords.—Rev. xvii chap. 14: These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

God with us.—Mat. i chap. 23: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Christ and God are one —1 John v chap. 7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. John xii chap. 45: And he that seeth me seeth him that sent me. xiv chap. 9: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? x chap. 30: I and *my* Father are one.

If Christ is not God, we must not worship him, nor trust him as a Saviour.—Mat. iv chap. 10: Then saith Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Hosea xiii chap. 4: Yet I *am* the Lord thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

On Depravity.—Gen. iii chap. 17: And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy

sake; in sorrow shalt thou eat *of* it all the days of thy life. vi chap. 5: And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. xiv Psa. 3, 4: They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord. Prov. xxii chap. 15: Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him. Isa. i chap. 5, 6: Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the crown of the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. liii chap. 6: All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Jer. iv chap. 14: O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? xvii chap. 9: The heart *is* deceitful above all *things*, and desperately wicked: who can know it? Mark viii chap. 21, 22, 23: And he said unto them, How is it that ye do not understand? And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. John vi chap. 44: No man can come to me, except the Father

which hath sent me draw him: and I will raise him up at the last day. Acts xv chap. 5: But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. Rom. iii chap. 9, 18: What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. There is no fear of God before their eyes. v chap. 12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. viii chap. 7: Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. 2 Cor. iii chap. 5: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God. Eph. ii chap. 3: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

On Redemption.—Gen. iii chap. 15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. xxviii chap. 14: And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. Isa. liii chap. 5, 6: But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every

one to his own way; and the LORD hath laid on him the iniquity of us all. lxi chap. 1, 2: The Spirit of the Lord God *is* upon me; because the LORD hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn. Mat. xxii chap. 2, 3, 4: The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. Luke ii chap. 10: And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. xiv chap. 16, 17: Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. xix chap. 10: For the Son of man is come to seek and to save that which was lost. John i chap. 29: The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. iii chap. 17: For God sent not his Son into the world to condemn the world; but that the world through him might be saved. vi chap. 51, 53: I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the

world. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Rom. iii chap. 24, 25: Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; v chap. 6, 8, 15: For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. v chap. 11, 16, 18: And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement And not as *it was* by one that sinned *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. 1 Cor. i chap. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: vi chap. 20: For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. xv chap. 3: For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: 2 Cor. v chap. 14, 15: For the love of Christ constrain-

eth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Gal. iii chap. 8, 13: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: 1 Tim. ii chap. 5, 6: For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Heb. ii chap. 9, 17: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. 1 John ii chap. 2: And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world. iv chap. 14: And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Rev. xiii chap. 8: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

All Redeemed are not saved.—Isa. xlix chap. 4: Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the Lord, and my work with my God. Luke xiv chap. 24: For I say

unto you, That none of those men which were bidden shall taste of my supper. Rom. xiv chap. 15: But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.—1 Cor. viii chap. 11: And through thy knowledge shall the weak brother perish, for whom Christ died. Gal. v chap. 4: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Ephe. v chap. 5: For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 2 Peter ii chap. 1: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

On the striving of God's spirit.—Gen. vi chap. 3: And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. Job xxxii chap. 8: But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding. xxxvi chap. 10, 11: He openeth also their ear to discipline and commandeth that they return from iniquity. If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures. John i chap. 9: *That* was the true Light, which lighteth every man that cometh into the world. xvi chap. 8: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Titus ii chap. 11: For the grace of God that bringeth salvation hath appeared to all men, Isa. lxiii chap. 10: But they rebelled, and

vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. Acts ii chap. 39: For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. 2 Cor. iii chap. 5: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; Rev. iii chap. 20: Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Man resists the Spirit.—Prov. i chap. 24: Because I have called, and ye refused; I have stretched out my hand, and no man regarded; xxix chap. 1: He that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy. Hosea xi chap. 4, 5: I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws; and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. John i chap. 5: And the light shineth in darkness; and the darkness comprehended it not. iii chap. 19: And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. viii chap 41: Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. xv chap. 22: If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. Acts vii chap. 51: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did* so *do* ye. xxiv chap. 25: And as he

reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a more convenient season, I will call for thee. Rev. ii chap. 21: And I gave her space to repent of her fornication; and she repented not.

On Sinners' duty.—Gen. iv chap. 6, 7: And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him. Deut. v chap. 29: O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! xxx chap. 11, 19: For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: xxxii chap. 29: O that they were wise, *that* they understood this, *that* they would understand their latter end! Judges v chap. 2: Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. 1 Chron. xxviii chap. 9: And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 2 Chron. xv chap. 2: And he went out to meet Asa, and said unto him, Hear ye me,

Asa, and all Judah and Benjamin; the LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. xix chap. 3: Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. Ezra viii chap. 22: For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him. Job xxii chap. 21: Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. xxxiii chap. 27, 28: He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. xxxvi chap. 10, 11: He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures. xv Psa. 2, 5: He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved. xix Psa. 7, 11: The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward. xxii Psa. 26: The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for

ever. xxxii Psa. 5: I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. xxxiv Psa. 14: Depart from evil, and do good; seek peace, and pursue it. l Psa. 22, 23: Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God. cxix Psa. 9: Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word. Prov. i chap. 23: Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. ix chap. 4, 5: Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine *which* I have mingled. xiii chap. 13: Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. xix chap. 16: He that keepeth the commandments keepeth his own soul; *but* he that despiseth his ways shall die. xxviii chap. 13: He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. Isa. i chap. 16, 17, 18, 19: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: xlv chap. 22: Look

unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. lv chap. 1, 2, 3: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and you soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. lv chap. 6, 7: Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. lxvi chap. 2: For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word. Jer. iii chap. 12, 13: Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. iv chap. 14: O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? vi chap.

16: Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.* xiii chap. 27: I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be?* xxix chap. 12, 13: Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me*, when ye shall search for me with all your heart. xxxvi chap. 3: It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Ezekiel iii chap. 18: When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. xii chap. 3: Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house. xviii chap. 20, 21: The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live,

he shall not die. xviii chap. 27, 28: Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. xviii chap. 30, 31, 32: Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Issael? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live. xxxiii chap. 11, 12: Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth. xxxvi chap. 25, 37: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. Thus saith the Lord God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. Daniel iv chap. 27: Wherefore,

O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility. Hosea 2 chap. 23: And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God. v chap. 15: I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Joel ii chap. 32: And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. Amos iv chap. 12: Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel. v chap. 6, 14: Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. Jona iv chap. 7, 8, 10: But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jona, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night;

Zech. xii chap. 10: And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. Mat. iii chap. 2, 3: And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. iv chap. 17: From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. v chap. 6: Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. vi chap. 14, 33: For if ye forgive men their trespasses, your heavenly Father will also forgive you. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. vii chap. 7, 13, 21: Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. Enterye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ix chap. 13: But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. xi chap. 20: Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. xi chap. 12, 28:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. xix chap. 16, 17: And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments. xx chap. 30, 31: And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David. xxii chap. 4, 9: Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. xxiii chap. 23: Woe unto you, scribes and Pharisees, hypocrites! for ye pay t the of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Mark i chap. 15: And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. ii chap 17: When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I am not come to call the righteous, but sinners to repentance. vi chap. 12: And they went out, and preached that men should repent.

Luke iii chap. 7, 8: Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up childen unto Abraham. v chap. 26, 27: And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. x chap. 27, 28: And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. xii chap. 33: Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. xiii chap. 3: I tell you, Nay: but, except ye repent, ye shall all likewise perish. xiv chap. 17: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. xv chap. 17, 18: And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. xvi chap. 28, 29: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him,

They have Moses and the prophets; let them hear them. xxiv chap. 47: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. John iii chap. 14, 16: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. iv. chap. 10: Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. v chap 6, 39, 40: When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye m ght have life. vi chap. 27, 37: Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. vii chap. 17, 37: If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. viii chap. 51: Verily, verily, I say unto you, If a man keep my saying, he shall never see death. xv chap. 14: Ye are my friends, if ye do whatsoever I command you. xvii chap. 20, 21: Neither pray I for thee alone, but for them also which shall believe on me

through their word; That they all may be one, as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. Acts ii chap. 21, 37: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? ii chap. 39: For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. iii chap. 19: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. v chap. 31: Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. viii chap. 22: Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. ix chap. 34: And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. xv chap. 17: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. xvi chap. 30, 31: And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. xvii chap. 26, 30: And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. And the times of their ignorance God winked at; but now commandeth all

men every where to repent. xx chap. 21: Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. xxvi chap. 18, 20: To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Rom. i chap 20, 21: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ii chap. 4, 6, 7: Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. ii chap. 13, 14: For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. iii chap. 24, 25: Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood,

to declare his righteousness for the remission of sins that are past, through the forbearance of God. x chap. 6, 7, 9: But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend up into heaven? (that is, to bring Christ down *from above:*) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. x chap. 10, 12, 13: For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. 1 Cor. i chap. 21: For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. vii chap. 19: Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. xv chap. 32: If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. 2 Cor. v chap. 9, 10: Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. vi chap. 2: (For he saith, I have heard thee in a time accpted, and in the day of salvation have I succoured thee; behold, now *is* the accepted time; behold, now *is* the

day of salvation.) 1 Tim. iv chap. 16: Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Heb. ii chap. 3: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him.* iv chap. 2, 7: For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it.* Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. v chap. 9: And being made perfect, he became the author of eternal salvation unto all them that obey him; vii chap. 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. xi chap. 6, 7: But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. xi chap. 24, 25: By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. 1 James i chap. 25: But whoso looketh into the perfect law of liberty, and continueth *therein,* he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. iv chap. 8; Draw nigh to God, and he will draw

nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. 1 Peter i chap. 22: Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: 2 Peter i chap. 19: We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: iii chap. 9, 14: The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. Rev. ii chap. 21: And I gave her space to repent of her fornication; and she repented not. iii chap. 18, 20: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

On what Sinners have done of duty.—Judges iii chap. 9, 15: And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded; and by him the children

of Israel sent a present unto Eglon the king of Moab. iv chap. 3: And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. vi chap. 7. 8: And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; x chap. 10, 15, 16: And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel. 1 Sam. ii chap. 3, 6: Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed. The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 2 Chron. xv chap. 4, 12, 15: But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul. And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. xxxiii chap. 12, 13, 19: And when he was in affliction, he besought the

LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God. His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are* written among the sayings of the seers. xl Psa. 1: I waited patiently for the LORD; and he inclined unto me, and heard my cry. cxvi 3, 4, 8: The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling. Jonah iii chap. 5, 6, 7: So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of his king and nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water; iii chap. 8, 9, 10: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works,

that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not. Mat. xii chap. 41: The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. Mark v chap. 12, 13: And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. x chap. 46, 52: And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highwayside begging. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. Luke vii chap. 37, 38: And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with her tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. vii chap. 47, 50: Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said to the woman, Thy faith hath saved thee; go in peace. xvii chap. 13, 19: And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And he said unto him, Arise, go

thy way: thy faith hath made thee whole. xviii chap. 13, 35, 42: And the publican, standing afar off, would not so much as lift up *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: And Jesus said unto him, Receive thy sight: thy faith hath saved thee. xxiii chap. 42, 43: And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. John i chap. 11, 12: He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Rom. v chap. 1: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 1 Peter i chap. 22: Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Acts ix chap. 35: And all that dwell at Lydda and Saron saw him, and turned to the Lord.

On Faith.—Gen. xv chap. 6: And he believed in the LORD; and he counted it to him for righteousness. Deut. xxx chap. 11, 12: For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Isa. vii chap. 9: And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be es-

tablished. Heb. ii chap. 4: God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Mat. xv chap. 21: Then Jesus went thence, and departed into the coasts of Tyre and Sidon. xxi chap. 22: And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. xxii chap. 32: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of the dead, but of the living. Mark i chap. 15: And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. v chap. 34: And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. vi chap. 5, 6: And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching. ix chap. 23, 24: Jesus said unto him, If thou canst believe all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. xi chap. 24: Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. Luke vii chap. 50: And he said to the woman, Thy faith hath saved thee; go in peace. viii chap. 48: And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. xvii chap. 19: And he said unto him, Arise, go thy way: thy faith hath made thee whole. John i chap. 11, 12: He came unto his own, and his own received him not. But as many as received him, to them gave he power to become

the sons of God, *even* to them that believe on his name: iii chap. 14, 16: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. iii chap. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. vi chap. 27, 29: Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. xvii chap. 20, 21: Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. xx chap. 25, 31: The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. xvi chap. 27: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. Acts x chap. 48: And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. xvi chap. 31: And they said, Believe on the Lord

Jesus Christ, and thou shalt be saved, and thy house. xx chap. 21: Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Rom. i chap. 16: For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. iii chap. 25, 27: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.—iv chap. 5, 9: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. iv chap. 16, 20, 22: Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And therefore it was imputed to him for righteousness. iv chap. 24: But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. ix chap. 31, 32: But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by works of the law. For they stumbled at that stumbling-stone. x

chap. 6, 7, 8, 9: But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down *from above:* Or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. xi chap. 20, 23: Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. Gal. ii chap. 20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. iii chap. 7, 11: Know ye therefore that they which are of faith, the same are the children of Abraham. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. v chap. 6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Thes. ii chap. 13: For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. 2 Thes. ii chap. 11, 12, 13: And for this cause God shall send them strong delusion, that they should believe a lie: That they all might

be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Heb. xi chap. 1, 4, 6: Now faith is the substance of things hoped for, the evidence of things not seen. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. xi chap. 24, 33: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

All can believe.—John i chap. 7: The same came for a witness, to bear witness of the Light, that all *men* through him might believe. xvii chap. 21: That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 1 John v chap. 3: For this is the love of God, that we keep his commandments: and his commandments are not grievous.

On how Faith comes.—Acts xvii chap. 11, 12: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore many of them believed; also of honourable wo-

men which were Greeks, and of men, not a few. Rom. x chap. 17: So then faith *cometh* by hearing, and hearing by the word of God. Mat. xxi chap. 32: For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. Mark ix chap. 24: And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. John v chap. 44: How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

On Works.—Micah vi chap. 8: He hath showed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Psa. cvi chap. 30, 31: Then stood up Phinehas, and executed judgment: and *so* the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore. 2 Chron. xiv chap. 2: And Asa did *that which was* good and right in the eyes of the Lord his God. xxiv chap. 16: And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house. xxxi chap. 20: And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God. Prov. xii chap. 26: The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them. Isa. xxxii chap. 17: And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Ezek. ix chap. 4: And the Lord said unto him, Go

through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. Mat. v chap. 16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. x chap. 42: And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. xii chap. 36, 37: But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by the words thou shalt be justified, and by thy words thou shalt be condemned. xvi chap. 27: For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—xxvi chap. 10: When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. Mark x chap. 21: Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. Luke xix chap. 17: And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. John xiv chap. 23: Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. xv chap. 10, 14: If ye keep my commandments, ye shall abide in my love; even as I have kept my Fa-

ther's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you. Acts ix chap. 36: Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. Rom. ii chap. 6, 7: Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. ii chap. 10: But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile. 1 Cor. iii chap. 9: For we are labourers together with God: ye are God's husbandry, *ye are* God's building. vii chap. 19: Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. xv chap. 58: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. ix chap. 16: For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 2 Cor. v chap. 9, 10, 11: Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. Gal. vi chap. 7, 8, 9: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he

that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Sprit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not. vi chap. 4: But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. Ephe. vi chap. 8: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. Phil. ii chap. 12, 13: Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of *his* good pleasure. iv chap. 13: I can do all things through Christ which strengtheneth me. Colos. i chap. 29: Whereunto I also labour, striving according to his working, which worketh in me mightily. iii chap. 24: Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 1 Tim. ii chap. 10: But, which becometh women professing godliness, with good works. vi chap. 17, 18, 19: Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. Titus ii chap. 14: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. iii chap. 8, 14: *This is*

a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. Heb. iv chap. 11: Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. v chap. 9: And being made perfect, he became the author of eternal salvation unto all them that obey him. vi chap. 10: For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. James ii chap. 12, 14, 18: So speak ye, and so do, as they that shall be judged by the law of liberty. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ii chap. 19, 24: Thou believest that there is one God; thou doest well: the devils also believe, and tremble. Ye see then how that by works a man is justified, and not by faith only. ii chap. 26: For as the body without the spirit is dead, so faith without works is dead also. 1 Peter i chap. 17, 20: And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. iii chap. 6: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are

not afraid with any amazement. 2 Peter i chap. 5, 10: And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. 1 John iii chap. 22: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. v chap. 3: For this is the love of God, that we keep his commandments: and his commandments are not grievous. Rev. xiv chap. 13: And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. xx chap. 12, 13: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. xxii chap. 12, 14: And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

On God's goodness to Man.—Exodus xxxiv chap. 6, 7: And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for

thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.* Deut. v chap. 29: Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! xxxii chap. 29: Oh that they were wise, *that* they understood this, *that* they would consider their latter end! Psa. lxxxi 13: Oh that my people had hearkened unto me, *and* Israel had walked in my ways! Psa. cxlv 9: The Lord *is* good to all: and his tender mercies *are* over all his works. Isa. v chap. 3, 4: And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard, What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Jer. xliv chap. 4: Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate. Lamen. iii chap. 33: For he doth not afflict willingly, nor grieve the children of men. Ezek. xviii chap. 32: For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. xxxiii chap. 11: Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Hosea vi chap. 4, 5: O Ephraim, what shall I do unto thee? O Judah, what shall I do unto

thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that goeth* forth. xi chap. 4, 8: I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. Joel ii chap. 13: And rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Luke xiii chap. 34: O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! xx chap. 13: Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. John iii chap. 16, 17: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 1 Tim. ii chap. 14: And Adam was not deceived, but the woman being deceived was in the transgression. 2 Peter iii chap. 9: The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all

should come to repentance. Rev. iii chap. 20: Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. xxii chap. 17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 1 John iv chap. 8: He that loveth not, knoweth not God; for God is love.

On the will's being free.—Gen. i chap. 26: And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Levit. xix chap. 5: And if ye offer a sacrifice of peace offering unto the Lord, ye shall offer it at your own will. Deut. xxx chap. 19: I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live. Joshua xxiv chap. 15: And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. Ezra vii chap. 13: I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Isa. i chap. 19: If ye be willing and obedient, ye shall eat the good of the land. v chap. 3, 4: And now, O inhabitants of Jerusalem, and men of Judah,

judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? lxi chap. 1: The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound. Jer. xxxvi chap. 3, 7: It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil ways, that I may forgive their iniquity and their sin. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great *is* the anger and the fury that the Lord hath pronounced against this people. Ezek. xii chap. 3: Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house. Luke xiii chap. 34: O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! xx chap. 13: Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. John iii chap. 17: For God sent not his Son into the world to condemn the world; but that the world through him might be saved. xvii chap. 21: That they all may be one; as thou, Father, *art* in me, and

I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 1 Cor. ix chap. 3, 4, 5, 6: Mine answer to them that do examine me is this: Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? vii chap. 37: Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. Rev. xxii chap. 17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Some have chosen.—Josh. xxiv chap. 15, 21: And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people said unto Joshua, Nay; but we will serve the Lord. Isa. lxvi chap. 3, 4: He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes and chose *that* in which I de-

lighted not. Luke x chap. 42: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. Heb. xi chap. 24, 25: By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

On all things not being fore-ordained.—Isa. v chap. 3, 4: And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes. Jer. v chap. 22, 23: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. vii chap. 31: And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart. xix chap. 5: They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind. xxxii chap. 35: And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech which I commanded them not, nei-

ther came it into my mind, that they should do this abomination, to cause Judah to sin. Eze. xxxiii chap. 11: Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xviii chap. 32: For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. Hosea viii chap. 4: They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off. Luke xix chap. 41, 42: And when he was come near, he beheld the city, and wept over it, Saying, if thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. xiii chap. 34: O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Jer. xxxvi chap. 3, 7: It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great *is* the anger and the fury that the Lord hath pronounced against this people. Acts vii chap. 51: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. 1 Cor. xiv chap. 33: For God is not *the author* of confusion, but of

peace, as in all churches of the sains. Gal. v chap. 8: This persuasion *cometh* not of him that calleth you. James i chap. 13: Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. Rev. iii chap. 15: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

Some things have taken place contrary to what was once ordained.—1 Cor. ix chap. 14, 15: Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. 1 Sam. ii chap. 30: Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. xxiii chap. 11, 12: Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up. 1 Kings xx chap. 42: And he said unto him, Thus saith the Lord, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. 2 Kings xx chap. 1, 6: In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him,

and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. Psalm lv, 23: But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. Jer. xxvi chap. 18, 19: Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. Jonah iii chap. 10: And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not. Prov. x chap. 27: The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

Future Ordination.—Isaiah xxvi chap. 12: Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Jer. xv chap. 3: And I will appoint over them four kinds saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. Chron. xxv chap. 16: And it came to pass, as he talked with him, that *the king* said unto him,

Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath determined to destroy thee, because thou hast done this, and thou hast not hearkened unto my counsel.

On the doctrine of Election.—First, Christ is the elect. Isa. xlii chap. 1: Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Secondly, Angels are elected by God. 1 Tim. v chap. 21: I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Thirdly, The Jews are called God's elect.—Isa. xlv chap. 4: For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. Deu. vii chap. 6, 7: For thou *art* a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people. Isa. xli chap. 8, 9: But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away. Rom. ix chap. 11, 12, 13; (For *the children* being not yet born, neither having done any good or evil, that the purpose of God ac-

cording to election might stand, not of works, but of him that calleth,) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. xi chap. 28: As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Fourthly, Believers are chosen unto salvation through sanctification of the Spirit and belief of the truth. That is by means of sanctification of the Spirit and belief of the truth, which is the same meaning. See 2 Thes. ii chap. 13: But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the *beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. James ii chap. 5: Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 1 Peter i chap. 2: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 2 Peter i chap. 10: Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

Those who are elected may know it.—1 Thes. i chap. 4: Knowing, brethren beloved, your

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*For the word beginning, see Acts xxvi chap. 5: Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. Also, 1 John ii chap. 7: Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

election of God. 2 Cor. xiii chap. 5: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Conditions are sometimes implied but not expressed.—Jer. xviii chap. 7, 8, 9: *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;* If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it.* Num. xiv chap. 30, 34: Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. Deut. xxviii chap. 68: And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there shall ye be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you.* Josh. i chap. 5: There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. vii chap. 12: Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. 1 Sam.

ii chap. 30: Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. xxiii chap. 11: Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Psa. lxxxix, 36, 44: His seed shall endure for ever, and his throne as the sun before me. Thou hast made his glory to cease, and cast his throne down to the ground. Jer. xxvi chap. 18, 19: Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. xxxvii chap. 8: And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. xxxviii chap. 17: Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house. Acts xxvii chap. 22, 31: And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you,

but of the ship. Paul said to the centurian and to the soldiers, Except these abide in the ship, ye cannot be saved. Jonah iii chap. 4, 10: And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

To take some texts just as they read, all that are now righteous will be saved.—See John iii chap. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. vi chap. 40: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Mark xvi chap. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. But see the conditional threat in Ezek. xxxiii chap. 14: When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

And to take some other texts just as they read, all that are now wicked will be damned, and no one turn from his evil way. See Prov. v chap. 22, 23: His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray. Dan. xii chap. 10: Many shall be purified, and made white, and tried; but the wicked shall do

wickedly: and none of the wicked shall understand; but the wise shall understand. Mark xvi chap. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John iii chap. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Gal. v chap. 19, 20, 21: Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told *you* in time past, that they which do such things shall not inherit the kingdom of God. 2 Tim. iii chap. 13: But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But see the conditional promise in Ezekiel xxxiii chap. 14: Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right.

On God's covenant with his people Israel.—The commencement of the covenant, 3382 years before Christ. See Gen. vi chap. 18: But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. Exod. vi chap. 4, 5, 6: And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I *am* the Lord, and I will

bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments. Jer. xi chap. 2, 5: Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O Lord. The condition, verse 4: Which I commanded your fathers in the day *that* I brought them out of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God.

But they broke the covenant. See verse 8, 9, 10: Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Deut. vii chap. 12: Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers. xxxiii chap. 9: Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren,

nor knew his own children: for they have observed thy word, and kept thy covenant.

But they kept not the covenant. See Psa. lxxviii 9, 10, 11: The children of Ephraim *being* armed, *and* carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; And forgat his works, and his wonders that he had shewed them.

God's judgments executed because of their sins. See verse 31, 41, 57 to 64: The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. Yea, they turned back and tempted God, and limited the Holy one of Israel. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men; And delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation.

These judgments came upon them after God drove out the heathen before them. See Psa. lxxviii, 54, 55: And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided

them an inheritance by line, and made the tribes of Israel to dwell in their tents.

See the cause why they were cursed.—Psa. lxxviii, 56 to 64: Yet they tempted and provoked the most high God, and kept not his testimonies: But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: So that he forsook the tabernacle of Shiloh, the tent which he placed among men; And delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword; and was wroth with his inheritance. The fire consumed their young men; and their maidens were not given to marriage. Their priests fell by the sword; and their widows made no lamentation. Deut. xxvii chap. 26: Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen. Gal. iii chap. 10: For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Psa. x, 5, 8, 9, 10: His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth

himself, that the poor may fall by his strong ones.

God's blessings.—Psa. cvi, 10, 11, 12: And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise.

But God destroyed them. See verse 26: Therefore he lifed up his hand against them, to overthrow them in the wilderness. Lev. xxvi chap. 9: For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. See the condition of the covenant, verse 14, 15: But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: His threatenings, verse 16 to 39: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not

hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but will walk contary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth deso-

late, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

The promise conditional.—See verse 40, 41: If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Deut. iv chap. 31: (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. See a caution, verse 23, 24, 28: Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even

a jealous God. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

Condition stated, verse 29: But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

The Messenger of the covenant.—Mal. iii chap. 1: Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But they went away from God's ordinances—verse 7: Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

On falling from grace.—Cautions.—Deut. xxii chap. 19, 20: And they shall amerce him in a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: he may not put her away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: 1 Chron. xxviii chap. 9: And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Isa. i chap. 28: And the destruction of the transgressors and of the sinners shall

be together, and they that forsake the Lord shall be consumed. Ezek. iii chap. 20: Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. xviii chap. 24, 26: But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. xxxiii chap. 12, 13: Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. xxxii chap. 18: Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Josh. xxiv chap.

21: And the people said unto Joshua, Nay; but we will serve the Lord. Prov. xxiii chap. 23: Buy the truth, and sell it not; also wisdom, and instruction, and understanding. Mat. v chap. 13: Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. xviii chap. 35: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. xxiv chap. 12, 48: And because iniquity shall abound, the love of many shall wax cold. But and if that evil servant shall say in his heart, My lord delayeth his coming. xxiv chap. 42, 51: Watch therefore; for ye know not what hour your Lord doth come. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Luke xi chap. 24, 26: When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. John xv chap. 1, 2, 3: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. xv chap. 5, 6: I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Acts xx chap. 30: Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Rom. viii chap. 13: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. xi chap. 20, 22: Well: because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 1 Cor. iii chap. 16, 17: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. ix chap. 27: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Tim. iv chap. 16: Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Heb. ii chap. 3: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; vi chap. 4, 5, 6: For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to

themselves the Son of God afresh, and put him to an open shame. x chap. 26, 27: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. x chap. 38: Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. xii chap. 15, 16: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. iv chap. 1, 11: Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. iii chap. 6, 14: But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. 2 Peter ii chap. 20, 21: For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. Rev. ii chap. 4, 5, 14, 16: Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou

art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrified unto idols, and to commit fornication. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. ii chap. 10: Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. iii chap. 11: Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. xxii chap. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the seven plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 1 John iii chap. 6: Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him.

Some have fallen from Grace.—Gal. v chap. 4, 7: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Ye did run well; who did hinder you that ye should not obey the truth? Gen. iii chap. 6: And when the woman saw that the tree was good for food, and that it was

pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Exod. xxiv chap. 1: And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abidhu, and seventy of the elders of Israel; and worship ye afar off. xxxii chap. 33: And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 1 Co. x chap. 2, 4, 5: And all were baptized unto Moses in the cloud and in the sea; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. John iv chap. 7: There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. Levit. x chap. 12: And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy. 1 Sam. x chap. 6, 7, 9: And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion shall serve thee; for God is with thee. And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. xv chap. 11: It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all

night. xxxi chap. 4: Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword and fell upon it. 2 Sam. xii chap. 9: Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Ephe. v chap. 5: For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Gal. v chap. 19, 21: Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Envyings, murders, drunkenness, revelling, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 1 Chron. xxviii chap. 9: And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Kings xi chap. 2, 3, 4, 5: Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives

turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. xi chap. 6, 9: And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. xi chap. 40, 43: Solomon sought therefore to kill Jeroboam. And Jeroboam arose and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead. Luke xi chap. 24, 26: When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. John xiii chap. 27: And after the sop Satan entered into him, Then said Jesus unto him, That thou doest do quickly. xvii chap. 12: While I was with them in the world, I kept them in thy name: those thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. Acts i chap. 24, 25: And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of the two thou hast chosen, That

he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 2 Chron. xv chap. 17: But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. xvi chap. 10, 12, 13: Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time. And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. Mat. xxiv chap. 11, 14: And many false prophets shall rise, and shall deceive many. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 1 John iv chap. 7: Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 2 Thes. ii chap. 3: Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 1 Tim. i chap. 19: Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. iv chap. 1, 2: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; v chap. 12, 15: Having damnation, because they have cast off their first faith. For some are already turned aside after Satan. 2 Tim. i chap.

15: This thou knowest, that they all which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. ii chap. 18: Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. iv chap. 10: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 2 Peter i chap. 5, 9: And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; But he that lacketh these things is blind, and cannot see affar off, and hath forgotten that he was purged from his old sins. ii chap. 4, 20, 21: For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgmen; For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 1 John ii chap. 15: Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 2 John i chap. 8, 9, 10: Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

Rev. iii chap. 15, 16: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

On the punishment of the wicked.—First, God's Threats.—Gen. ii chap. 17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Deut. xxix chap. 19, 20: And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. Job. xx chap. 26: All darkness shall be hid in his secret places: a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle. xx chap. 27, 28: The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. xx chap. 29: This is the portion of a wicked man from God, and the heritage appointed unto him by God. xxi chap. 20: His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. xxxi chap. 3: Is not destruction to the wicked? and a strange punishment to the workers of iniquity? xxxvi chap. 18: Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

ing into a far country, who called his own servants, and delivered unto them his goods. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. xxv chap. 31, 46: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And these shall go away into everlasting punishment; but the righteous into life eternal. Mark viii chap. 36, 38: For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. ix chap. 43, 46: And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. xvi chap. 16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Luke iii chap. 9: And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. xii chap. 4, 5: And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. xiii chap. 3, 24: I tell you, Nay: but, except ye repent, ye shall all likewise perish. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

John iii chap. 3, 36: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. vi chap. 53: Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. viii chap. 24, 44: I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. viii chap. 21: Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Rom. ii chap. 2, 3, 8, 9: But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. viii chap. 9, 13: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye

Psa. vii 11: God judgeth the righteous, and God is angry with the wicked every day. ix 5, 17: Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. The wicked shall be turned into hell, and all the nations that forget God. xi 6: Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup. cxix 55: I have remembered thy name, O Lord, in the night, and have kept thy law. Prov. v chap. 11, 12: And thou mourn at the last, when thy flesh and thy body are consumed, And say, How have I hated instruction, and my heart despised reproof. Isa. iii chap. 11: Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. v chap. 11, 14: Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. viii chap. 21, 22: And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. xiii chap. 11: And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. lxi chap. 2: To proclaim the acceptable year of the Lord, and the day of vengeance

of our God; to comfort all that mourn. Mal. iii chap. 18: Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. iv chap. 1: For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Mat. v chap. 20, 29: For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. x chap. 15, 28: Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. viii chap. 12: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. xxii chap. 11, 13, 14: And when the king came in to see the guests, he saw there a man which had not on a wedding garment: Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, For many are called, but few are chosen. xxiii chap, 33: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? xxv chap. 14, 30: For the kingdom of heaven is as a man travel-

in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. xxi chap. 8, 27: But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. xxii chap. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Secondly, Eternal Damnation.—Mark iii chap. 29: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. ix chap. 43, 49: And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: For every one shall be salted with fire, and every sacrifice shall be salted with salt. Job xi chap. 20: But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost. xx chap. 6, 7: Though his excellency mount up to the heavens, and his head reach unto the clouds; Yet he shall perish for ever like his own dung: they which have seen him

shall say, Where is he? Psa. ix, 5: Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. Psa. xxxvii, 38: But the transgressors shall be destroyed together: the end of the wicked shall be cut off. Prov. i chap. 27, 28: When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. Isa. xxvii chap. 11: When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. xxxviii chap. 18: For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. lxvi chap. 24: And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. Dan. xii chap. 2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Hosea ix chap. 15: All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters. Mat. x chap. 15: Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. xii chap. 32: And whosoever speaketh a word against the Son of man,

shall live. 1 Cor. iii chap. 17: If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. xvi chap. 22: If any man love not the Lord Jesus Christ, let him be Anathema. Maran atha. 2 Cor. v chap. 9, 10: Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. v chap. 1: For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Gal. v chap. 4, 19, 21: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Eph. v chap. 5: For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 2 Thes. i chap. 7, 8, 9: And to you who are troubled rest with us, when the Lord Jesus, shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; ii chap. 10, 11: And with all deceivableness of unrighteousness in them

that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. Heb. ii chap. 3: How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. iv chap. 1: Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. x chap. 26, 27: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 1 Peter iv chap. 17, 18: For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Rev. vi chap. 17: For the great day of his wrath is come; and who shall be able to stand? xiv chap. 9, 10: And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. xx chap. 12, 15: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written

If one of the wicked must be in hell longer than the other, to receive according to his works, by the same rule one of the righteous must be in heaven longer than the other, to receive according to his works. But the reward and punishment are in degrees. See Dan. xii chap. 3: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Mat. x chap. 15: Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. xi chap. 22, 23: But I say unto you, It shall be more tolerable for Tyre and Sydon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

Some are not saved —Mat. vii chap. 13, 21, 12: Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Prov. v chap. 22, 23: His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray. xiv chap. 32: The wicked is driven away in his wickedness: but the righteous hath hope in his death. Isa v chap. 11, 14: Woe unto them that rise up early in the morn-

ing, that they may follow strong drink; that continue until night, till wine inflame them! Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. xxvii chap. 11: When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: there he that made them will not have mercy on them, and he that formed them will shew them no favour. liii chap. 12: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. lxvi chap. 24: And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. Dan. xii chap. 2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Ezek. iii chap. 18: When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Mat. v chap. 20: For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. xii chap. 41, 42: The men of Nineveh shall rise in the judgment with this

it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Luke xii chap. 10: And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. xiii chap. 24, 25: Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. xvi chap. 22, 26: And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. John iii chap. 36: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. iii chap. 21: But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Rev. xiv chap. 9, 10: And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in

the presence of the Lamb. xx chap. 10: And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. xxii chap. 11: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. James ii chap. 13: For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

If the word everlasting, and forever, always has an end; then there is to be an end to "the happiness of the righteous and to God." See Psa. ix, 7: But the Lord shall endure for ever: he hath prepared his throne for judgment. Psa. xc, 2: Before the mountains were brought forth, or ever thou hadst forme the earth and the world, even from everlasting to everlasting, thou art God. Rom. xvi chap. 26: But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: Dan. xii chap. 2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

The righteous as well as the wicked, are rewarded according to their works. See 2 Cor. v chap. 10: For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rev. xxii chap 12: And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Acts v chap. 1, 5: But a certain man named Ananias, with Sapphira his wife, sold a possession. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. Rom. ix chap. 27: Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. 2 Peter ii chap. 1, 3, 4, 9: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. iii chap. 7: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto the fire against the day of judgment and perdition of ungodly men. 1 John iii chap. 15: Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Jude i chap. 7: Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Heb. x

chap. 28: He that despised Moses' law died without mercy under two or three witnesses. Rev. xix chap. 20: And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. xx chap. 10, 12: And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. xx chap. 15: And whosoever was not found written in the book of life was cast into the lake of fire

On the Day of Judgment.—Psa. i, 5: Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. Psa. xcvi, 13: Before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. Ecc. xi chap. 9: Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. xii chap. 14: For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Ezek. vii chap. 27: The king shall mourn, and the

generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. xiii chap. 40, 42, 47: As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Again, the kingom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. xxiii chap. 14, 33: Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? xxii chap. 11, 13: And when the king came in to see the guests, he saw there a man which had not on a wedding garment: Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. xxv chap. 10, 11, 12: And while they went to buy, the bridgroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. xxv chap. 22, 30: He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. And cast ye the unprofitable servant into outer darkness: there

shall be weeping and gnashing of teeth. xxv chap. 31, 46: When the Son f man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And these shall go away into everlasting punishment: but the righteous into life eternal. Mark xiv chap. 21: The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Luke xiii chap. 23, 24, 28: Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. xvi chap. 19, 22, 26: There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. John v chap. 28, 29: Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. viii chap. 21, 24: Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. I said therefore unto

prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord. xviii chap. 30: Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Dan. vii chap. 9, 10: I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. Mat. x chap. 15: Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. xii chap. 36, 37: But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. xii chap. 41, 42: The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. xi chap. 22: But I say unto you, It shall

be more tolerable for Tyre and Sydon at the day of judgment, than for you. xiii chap. 40, 41, 42: As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. xiii chap. 47: Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. xxiv chap. 31: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another. John xii chap. 48: He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. Acts xvii chap. 31: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. xxiv chap. 25: And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. Rom. ii chap. 14, 16: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 2 Cor. v chap. 9, 10: Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of

Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 1 Peter i chap. 17: And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. iv chap. 17, 18: For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 2 Peter ii chap. 9: The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. iii chap. 7: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Rev. xx chap. 12, 13: And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in those books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

On the Unpardonable Sin.—Ex. xxiii chap. 20, 21: Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. xxxii chap. 33: And the Lord said unto Moses, Whosoever hath sinned against me, him

will I blot out of my book. xxxiii chap. 19: And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. Deut. ix chap. 4, 5: Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Josh. xi chap. 20: For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses. 1 Sam. ii chap. 22, 25: Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, because the Lord would slay them. Psa. lxix, 21, 22: They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Psa. lxxxi,

11, 12: But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Isa. xxii chap. 14: And it was revealed in mine ears by the Lord of hosts. Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts. xxvii chap. 11: When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. Jer. vii chap. 13, 16: And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. viii chap. 20: The harvest is past, the summer is ended, and we are not saved. Ezek. xx chap. 24, 26: Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. Mark iii chap. 29: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Luke xix chap. 41, 42: And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now

they are hid from thine eyes. John xii chap. 40: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Acts v chap. 1, 5: But a certain man named Ananias, with Sapphira his wife, sold a possession. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. vii chap. 41, 42: And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wildness? Rom. i chap. 20, 21: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. i chap. 28: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. xi chap. 7, 9, 10: What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back

alway. 2 Cor. iv chap. 3, 4: But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Thes. ii chap. 10, 11: And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. Hosea iv chap. 17: Ephraim is joined to idols: let him alone. ix chap. 15: All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters.

All who feel desirous for religion have not committed this sin. See Mat. v chap. 6: Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Rev. xxii chap. 17: And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

On the Law.—First, The Moral Law.—Exod. xx chap. 3, 17: Thou shalt have no other gods before me. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neigbour's. Rom. iii chap. 20: Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. iii chap. 28, 31, 27: Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make

void the law through faith? God forbid: yea, we establish the law. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Gal. iii chap. 24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Rom. viii chap. 2, 3: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Gal. v chap. 4: Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Second, The Levitical Law.—Heb. vii chap. 11: If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? Acts xv chap. 5, 10: But there rose up certain of the sect of the Pharisees which believed, saymg, That it was needful to circumcise them, and to command them to keep the law of Moses. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? xxi chap. 24: Then take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. Rom. vi chap. 14: For sin shall not have dominion over you: for ye are not under the law, but under grace.

x chap. 4: For Christ is the end of the law for righteousness to every one that believeth.

Third, The Law of Heathens.—Rom. ii chap. 13, 14, 15: (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while, accusing or else excusing one another.)

Fourth, The Law of Faith.—Rom. iii chap. 27: Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Psa. xix, 7: The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Psa. cxix, 165: Great peace have they which love thy law: and nothing shall offend them. Mat. v. chap. 17, 18, 19: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. xxiii chap. 23: Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave other undone. 1 Cor.

ix chap. 20, 21: And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. James i chap. 25: But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

On knowing our sins are forgiven.—1 John iii chap. 14, 24: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. v chap. 10, 19: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And we know that we are of God, and the whole world lieth in wickedness. Job xix chap. 25: For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. xiii chap. 18: Behold now, I have ordered my cause; I know that I shall be justified. Psa. xl, 1, 2: I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. Psa. lxvi, 16: Come and hear, all ye that fear God, and I will declare what he hath done for my soul. Psa. ciii,

12: As far as the east is from the west, so far hath he removed our transgressions from us. Psa. cxvi, 1, 2, 6, 8: I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The Lord preserveth the simple: I was brought low, and he helped me. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Psa. cxix, 97, 113: O how love I thy law! it is my meditation all the day. I hate vain thoughts: but thy law do I love. Isa. xxxviii chap. 17: Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. John xxi chap. 17: He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Rom. v chap. 5: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. viii chap. 15, 16: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. 2 Cor. v chap. 1, 17: For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Gal. iv chap. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. vi chap. 15: For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Col. i chap. 14: In whom we have redemption through his blood, even the forgiveness of sins. Heb. xi chap. 4: By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 1 Peter iii chap. 15: But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

On Perfection.—First, What is Perfect.—Deut. xxv chap. 15: But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. Levit xxii chap. 21: And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. 2 Chron. iv chap. 21: And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; Isa. xviii chap. 5: For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. Ezek. xxvii chap. 11: The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have made thy

beauty perfect. xxviii chap. 15: Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Gen. vi chap. 9: These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 2 Chron. xv chap. 17: But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. Job i chap. 1, 8: There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? ii chap. 3: And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. 1 Cor. ii chap. 6: Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought. Phil. iii chap. 15: Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. 1 John iv chap. 17: Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Second, What we are perfect in.—Deut. xxx chap. 6: And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and

with all thy soul, that thou mayest live. 1 John iv chap. 17, 18: Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. Isa. xxvi chap. 3: Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. James ii chap. 22: Seest thou how faith wrought with his works, and by works was faith made perfect? Acts xxv chap. 16: To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him. 1 Thes. ii chap. 10: Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 2 Sam. xxii chap. 22, 23: For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me: and as for his statutes, I did not depart from them. xxii chap. 24, 33: I was also upright before him, and have kept myself from mine iniquity. God is my strength and power; and he maketh my way perfect. 2 Kings xx chap. 3: I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Psa. ci, 2: I will behave myself wisely in a perfect way. Oh when wilt thou come unto me? I will walk within my house with a perfect heart. Psa. cxix, 2, 3, 10: Blessed are they that keep his testimonies, and

that seek him with the whole heart. They also do no iniquity: they walk in his ways. With my whole heart have I sought thee: oh let me not wander from thy commandments. Job i chap. 22: In all this Job sinned not, nor charged God foolishly. Luke i chap. 3, 6: It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Rom. vi chap. 14, 23: For sin shall not have dominion over you: for ye are not under the law, but under grace. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. viii chap. 1, 2, 13, 10: There is therefore now no condemnation to them which are in Christ Jesus, who will walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 1 John i chap. 7: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. iii chap. 6, 9: Whosoever abideth in him sinneth not: whososoever sinneth hath not seen him, neither known him. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. v chap. 18: We know that whosoever is born of God sinneth not; but he that is begotten of God keep-

eth himself, and that wicked one toucheth him not.

Further texts which refer to perfection.—Gen. xvii chap. 1: And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Deut. xviii chap. 13: Thou shalt be perfect with the Lord thy God. 1 Chron. xxix chap. 9: Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Job ix chap. 21, 22: Though I were perfect, yet would I not know my soul: I would despise my life. This is one thing, therefore I said it, He destroyeth the perfect and the wicked. Psa. xxxii, 2: Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Psa. xxxvii, 37: Mark the perfect man; and behold the upright; for the end of that man is peace. Psa. cxxx, 8: And he shall redeem Israel from all his iniquities. Prov. ii chap. 21: For the upright shall dwell in the land, and the perfect shall remain in it. Mat. i chap. 21: And shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. v chap. 48: Be ye therefore perfect, even as your Father which is in heaven is perfect. xix chap. 21: Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. Luke xxiii chap. 50: And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just. John i chap. 47: Jesus saw Nathaniel coming

to him, and saith of him, Behold an Israelite indeed, in whom there is no guile! 2 Cor. 1 chap. 12: For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. xiii chap. 9, 11: For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the god of love and peace shall be with you. Eph. iv chap. 12, 26: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Be ye angry, and sin not: let not the sun go down upon your wrath. iv chap. 13: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Col. i chap. 28: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every men perfect in Christ Jesus. iii chap. 14: And above all these things put on charity, which is the bond of perfectness. iv chap. 12: Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 1 Thes. ii chap. 10: Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. iv chap. 3, 4: For this is the will of God, even your sanctification, that ye should abstain from fornication; That every one of you should know how to possess his vessel in sanctification and honour; v chap. 2, 22:

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Abstain from all appearance of evil. 2 Tim. i chap. 3: I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day. ii chap. 21: If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. iii chap. 17: That the man of God may be perfect, thorougly furnished unto all good works. Heb. vi chap. 1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. vii chap. 19: For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. xiii chap. 21: Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.—Amen. 1 Pet. v chap. 10: But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. Jude i chap. 1: Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Rev. iii chap. 2: Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. John viii chap. 11: She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. v chap. 14; Afterward Jesus

findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

On Camp-meeting.—Ezek. xxxiv chap. 25, 26: And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. Num. xxiv chap. 2, 5, 6: And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. Lev. xxiii chap. 34 to 44: Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be a holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all

your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute for ever in your generations; ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. Neh. viii chap. 13 to 18: And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in

the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the ohildren of Israel done so. And there was very great gladness. Mat. viii chap. 1 to 9: When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testomony unto them. And when Jesus was entered into Capernaum, there came unto him a centurian, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurian answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

On Shouting.—Exod. xix chap. 16: And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Levit. ix chap. 24: And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. Deut. xxvii chap. 15: Cursed be the man that maketh any graven or molten image, an abomination

unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen. Josh. vi chap. 20: So the people shouted when the priests blew the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 1 Sam. xix chap. 20: And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. 1 Chron. xv chap. 28: Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps. 2 Chron. xiii chap. 15: Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. xv chap. 14: And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. Ezra iii chap. 11: And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. Job xxiv chap. 12: Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them. xxxviii chap. 7: When the morning stars sang together, and all the sons of God

shouted for joy? Psa. xxxix, 3: My heart was hot within me; while I was musing the fire burned: then spake I with my tongue. Psa. xlvii, 5: God is gone up with a shout, the Lord with the sound of a trumpet. Psa. cxxxii, 9, 16: Let thy priests be clothed with righteousness; and let thy saints shout for joy. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. Prov. xi chap. 10: When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. Jer. iv chap. 18: My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. xx chap. 8: For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Mat. xxi chap. 9, 15: And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. Luke ii chap. 13, 14: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. xvii chap. 15: and one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. xviii chap. 43: And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise

unto God. xix chap. 37; And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. Acts iii chap. 8: And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. x chap. 44, 45: While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Rev. xiv chap. 2: And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. xix chap. 6: And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Psa. v, 11: But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. Psa. xxxii, 11: Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart. Isa. xii chap. 6: Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. lxii chap. 11: Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. Zeph. iii chap. 14: Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the

heart, O daughter of Jerusalem. Zech. ix chap. 9: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

On the power of God.—2 Tim. iii chap. 4, 5, 6: Traitors, heady, highminded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. 1 Sam. xix chap. 24: And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the proprophets? 1 Kings xviii chap. 39: And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord he is God. Jer. xxiii chap. 9: Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness. Psa. xlv, 5: Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Ezek. iii chap. 23, 24: Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. Dan. x chap. 17: For how can the servant of this my lord talk with this my

lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Mat. xxviii chap. 4: And for fear of him the keepers did shake, and became as dead men. John xviii chap. 6: As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Acts ix chap. 4: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? xxvi chap. 14: And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. 1 Cor. xiv chap. 25: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. Rev. i chap. 17: And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last.

On Kneeling in time of Prayer,—"To kneel, to bend the knee, to rest on the knee."—See Walker.—Acts xx chap. 36: And when he had thus spoken, he kneeled down, and prayed with them all. xxi chap. 5: And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. Judges vii chap. 5, 6: So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down on his knees to drink. And the number of them that lapped, putting their

hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. Psa. xcv, 6: Oh come, let us worship and bow down: let us kneel before the Lord our maker. Gen xxiii chap. 12: And Abraham bowed down himself before the people of the land. Acts vii chap. 60: And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.—And when he had said this he fell asleep. Mat. xxvi chap. 39, 42, 44: And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words. Mark xiv chap. 35, 39: And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And again he went away, and prayed, and spake the same words. Luke xxii chap. 41, 44, 45: And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

On Prayer.—First, How to pray.—We must speak.—See Luke xi chap. 2, 3, 4: And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in

heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. xi chap. 5, 6: And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him. xv chap. 18, 21: I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Mark x chap. 46, 52: And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. Mat. xv chap. 22, 28: And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Luke xviii chap. 13: And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Mat. vi chap. 5, 6: And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray

standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Mark xi chap. 24: Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. xiv chap. 36: And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. Col. iv chap. 12: Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Psa. xvii, 1: Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips. Col. iv chap. 2: Continue in prayer, and watch in the same with thanksgiving. Psa. lxvi, 18: If I regard iniquity in my heart, the Lord will not hear me. Jer. vi chap. 16: Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Rom. viii chap. 26: Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Sprit itself maketh intercession for us with groanings which cannot be uttered. Mark xi chap. 25: And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. Prov. xxviii chap. 13: He that cover-

eth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Jer. xxix chap. 12, 13: Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. 1 John iii chap. 22: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. Luke xvii chap. 10: So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. xviii chap. 1, 3, 4, 5: And he spake a parable unto them to this end, that men ought always to pray, and not to faint. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. xviii chap. 10, 11, 13: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. James iv chap. 3: Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. v chap. 15, 16, 18: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they

shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Deut. ix chap. 25, 26: Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. 1 Kings viii chap. 54: And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. Ezra ix chap. 4, 5: Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God. Dan. vi chap. 10: Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. ix chap. 3, 20: And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And while I was speaking,

and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God.

The above texts show how prayer should be done in all respects to be accepted by God.

Second, Commands to pray.—Deut. viii chap. 10: When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Isa. lv chap. 6: Seek ye the Lord while he may be found, call ye upon him while he is near. Jer. vi chap. 16: Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Ezek. xxxvi chap. 37: Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. Mat. vii chap. 7: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke xxi chap. 36: Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Acts viii chap. 22: Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. Phil. iv chap. 6, 7: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 1 Thes. v chap. 16, 17, 18: Rejoice evermore. Pray without ceasing. In

every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Third, The good effects of prayer.—Exod. ix chap. 33: And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth. xxxii chap. 7, 11, 14: And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? And the Lord repented of the evil which he thought to do unto his people. 1 Kings xviii chap. 36, 38: And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abrham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. Luke i chap. 13: But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. xxiii chap. 42, 43: And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. James v chap. 15, 16, 17: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have

committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. v chap. 18: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Acts ix chap. 11, 40: And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. xii chap. 5, 7, 12: Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And when he had considered the thing, he came to the house of Mary of John, whose surname was Mark; where many were gathered together praying. xvi chap. 25, 26: And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. ii chap. 21: And it shall come to pass, that whosoever shall call on the name of the Lord

shall be saved. x chap. 4: And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 2 Kings xx chap. 1, 2, 5, 6: In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. Job xxxiii chap. 27, 28: He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Mark x chap. 46, 52: And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. Rom. x chap. 12, 13: For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. 1 John iii chap. 22: And what-

soever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. Hosea v chap. 15: I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

On the Millenium,—Rev. xx chap. 1, 3, 4: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Psa. xxii. 26, 27: The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. Psa. xxii, 30: A seed shall serve him; it shall be accounted to the Lord for a generation. Isa. ii chap. 2, 4: And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-

hooks: nation shall not lift up sword against nation, neither shall they learn war any more. xxx chap. 19, 20: For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy tears be removed into a corner any more, but thine eyes shall see thy teachers. xxv chap. 7: And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. lii chap. 8: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. lx chap. 21, 22: Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. lxv chap. 20, 25: There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being a hundred years old shall be accursed. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Jer. xxxi chap. 31, 34: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the

least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. xxxii chap. 37, 39: Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them xxxii chap. 40: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Ezek. xxxvi chap. 24, 25: For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. xxxvi chap. 28, 37: And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. Micah iv chap. 2, 3: And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword

against nation, neither shall they learn war any more. Zeph. iii chap. 9, 13: For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Zech. viii chap. 21, 23: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. ix chap. 10: And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. xii chap. 8: In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. xiv chap. 16, 17: And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon all them shall be no rain. xiv chap. 20:

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Dan. ii chap. 35: Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. viii chap. 8: Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

On the False Prophet's Doctrine.—Gen. iii chap. 4: And the serpent said unto the woman, Ye shall not surely die. Jer. v chap. 31: The prophets prophecy falsely, and the priests bare rule by their means; and my people love to have it so: and what will ye do in the end thereof? xxiii chap. 14, 17: I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. xxiii chap. 22: But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Ezek. xiii chap. 10, 22: Because, even because they have seduced my people, saying, Peace; and there was no peace;

and one built up a wall, and lo, others daubed it with untempered mortar. Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. xiv chap. 10: And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him. 1 Kings xxii chap. 6, 11, 12: Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the Lord shall deliver it into the king's hand. xxii chap. 13, 22: And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Isa. lvi chap. 10: His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. lvi chap. 11, 12: Yea, they are greedy dogs, which can never have enough,

and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant. Micah iii chap. 5, 11: Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets therof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. 2 Tim. iii chap. 4, 5, 6: Traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Mat. iv chap. 5, 6, 7: Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. xxiv chap. 24: For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 2 John i chap. 9, 10: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth

in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not the doctrine, receive him not into your house, neither bid him God speed.

On what God cannot do consistent with his nature.—Titus i chap. 2: In hope of eternal life, which God, that cannot lie, promised before the world began. Mark vi chap. 5: And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. Jer. xliv chap. 22: So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

On Class Meetings.—Mat. xiii chap. 26: Then Jesus sent the multitude away, and went into the house; and his disciples come unto him saying, Declare unto us the parable of the tares of the field. xvii chap. 17: And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Mal. iii chap. 16, 17: Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of rememberance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Psa. lxvi, 16: Come and hear, all ye that fear God, and I will declare what he hath done for my soul. James v chap. 16: Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent

prayer of a righteous man availeth much. 2 Thes. iii chap. 4: And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

On Women's prophesying.—Acts ii chap. 16, 17: But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. xxi chap. 8, 9: And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophecy. Exod. xv chap. 20, 24: And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And the people murmured against Moses, saying, What shall we drink? Judges v chap. 4, 5, 6: Lord, when thou wentest out of Seer, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. 1 Sam. ii chap. 1: And Hannah prayed, and said, My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. Mat. xxviii chap. 7, 8; And go quickly, and

tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall you see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. Luke i chap. 46, 47: And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. ii chap. 36, 38: And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of great age, and had lived with an husband seven years from her virginity; And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Women must not rule in the Church.—See 1 Cor. xi chap. 3, 5: But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head; for that is even all one as if she were shaven. xiv chap. 34: Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 1 Tim. ii chap. 12: But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. Gen. iii chap. 16: Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

On the subject of Dress.—Gen. xxxv chap. 4: And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them

under the oak which was by Shechem. Isa. iii chap. 16: Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, iii chap. 17, 18, 19: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers. iii chap. 20, 23: The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings. 1 Tim. ii chap. 9: In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with brided hair, or gold, or pearls, or costly array. 1 Peter iii chap. 3: Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.

On Baptism.—To Baptise with Water is to represent the gift of the Holy Spirit.—See Ezek. xxxvi chap. 25: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. Isa. lii chap. 15: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider. Heb. x chap. 22: Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. xii chap 24: And to Jesus the

mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 1 Peter i chap. 2: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

Under the Law "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh."—See Heb. ix chap. 13, 19, 20, 21, 22: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

In like manner the blood of Christ sprinkles the heart of the believer.—See 1 Peter i chap. 2: Elect according to the foreknowledge of God the Father, through santification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Heb. xii chap. 24: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Lev. xiv chap. 7: And he shall sprinkle upon him that is to be cleansed from

the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

Why not sprinkling outwardly answer the conscience? Moses sprinkled under the old covenant.—See Exod. xxiv chap. 8, 12: And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

And the blood of sprinkling under the new covenant.—See Heb. xii chap. 24: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 1 Cor. x chap. 2: And were all baptized unto Moses in the cloud and in the sea.

Here they were baptized on dry ground.—See Exod. xiv chap. 22: And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

Further texts to prove Baptism by pouring.—See Lev. xiv chap. 18: And the remnant of the oil that is in the priest's hand he shall pour it upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord. Prov. i chap. 23: Turn ye at my reproof: behold I will pour out my spirit unto you, I will make known my words unto you. Joel ii chap. 28: And it shall come to pass afterwards, that I will pour out my spirit

upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Isa. xxxii chap. 15: Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Acts ii chap. 14 to 19 and 41: But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

What is Gospel Baptism?—Mat. xxviii chap. 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts ii chap. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. x chap. 47, 48: Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then

prayed they him to tarry certain days. xi chap. 15, 16: And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

John's Baptism not a Gospel Baptism.—Mat. iii chap. 11: I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Luke vii chap. 29, 30: And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Mark i chap. 7, 8: And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost. Luke iii chap. 16: John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire. John i chap. 26, 33: John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Acts i chap. 5: For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Mark i chap. 5: And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

John Baptized unto Repentance.—Acts xiii chap. 24: When John had first preached, before his coming, the baptism of repentance to all the people of Israel. Mat. iii chap. 6, 11: And were baptized of him in Jordan, confessing their sins. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Luke ii chap. 1, 3: And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city.

Some of John's Disciples were baptized over again.—Acts xix chap. 2 to 7: He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

Other Texts on Baptism.

John iii chap. 5.
1 Cor. i chap. 13 to 17
Acts x chap. 47, 48.
Acts xvi chap. 15, 33.
John iii chap. 5.
Mat. xvi chap. 15, 16.
Acts xviii chap. 8,
viii chap. 12, 13,
36 and 38.
Mark xvi chap. 15, 16.

Christ Baptized not, but his Disciples.—See John iv chap. 2.

Baptism is not Saving.—See 1 Peter iii chap. 20, 21.

The following Texts are to Explain.

Rom. ix chap. 6.
iii chap. 29.
Galatians iv chap. 28.
Galatians iii chap. 29.
Romans iii chap. 8.
Gal. iv chap. 11, 12.

These verses refer to the nations. See national election in the eleventh subject, and
Gen. xxv c. 23, 2 Sam. viii c. 14, Isa. xlv c. 4.

Esau did not serve Jacob in person.—See Gen. xxxiii chap. 3 and 13.—This verse refers to the nations.—See Mal. i chap. 2, 3, which was spoken only 337 years before Christ came on earth. But Jacob and Esau were born 1836 years before Christ.—See the date in the Great Bible. Esau's people were once loved by God. See Deut. ii chap. 4, and xxiii chap. 7. And read the cause why they were hated, in

Amos i chap. 11.
Obadiah i chap. 10.
Exek. xxxv c. 5, 6, 7, 8.
2 Chr. xx chap. 10.

Infants are saved.—See Mark x chap. 14, Mat. xviii chap. 3, and 15.—This verse refers to people who were once in God's book, but left for their sins.—See

Ex. xxiii chap. 20, 21, Ex. xxxii c. 4, 7, 19, 33,
xxxiii chap. 19. xxxiv chap. 5, 6, 7.
Acts vii chap. 41. Heb. x chap. 28, & 16.

By this verse, we may infer that salvation is not of him that willeth, nor of him that runneth.—As it respects the original cause, the meritorious cause, the power of willing and running, or the terms of salvation, but of God that sheweth mercy. Yet we must will and run. And salvation is to those that obey.—See

Rev. xxii chap. 17, 1 Cor. ix chap. 24,
Heb. xii chap. 1, John vi chap. 37,
Mat. vii chap. 7, Mat. xi chap. 28, 29,
Rom. ii chap. 6, 7, 10, Rom. x c. 12, 13, & 17.

The word raised, here does not mean created, but it means that God made him stand in judgments.—See the margin of the Great Bible Exodus ix chap. 16. That is, God kept Pharaoh in being to show his power in him, who was left with his people by God for abusing Israel.—See

Acts vii c. 6, 7, Ex. i c. 11, 22, Ex. ii c. 23, 24,
James ii chap. 13, Genesis xii chap. 17.
See the word raised. Hos. vi c. 2, James v c. 15.

God's power was made known in Egypt.—See Joshua ix c. 9, 1 Sam. iv c. 8, vi c. 6, and 18. This verse refers to characters as well as persons, that God has mercy on and hardens.—See Romans ii chap. 6, 7, 8, 9.

First,—See those he has mercy on.
Isaiah lv chap. 7, Proverbs xxviii chap. 13,
Romans x chap. 12 and 13, John v chap. 40.

Secondly,—See those he hardens.
Rom. i chap. 20, 21, 28, 2 Thes. ii chap. 10, 11,
James ii chap. 13 and 19. In this verse the ob-

jector is stated as asking the question, why God finds fault for who hath resisted his will.—See the answer, verse 22. "What if God willing to show his wrath and make his power known, (as he did in Pharaoh and others,) endured with much long suffering the vessels of wrath fitted to destruction." Not that God fitted, but they fitted themselves.—See Hosea viii chap. 7, 8, Hosea xiii chap. 9, Romans ii chap. 5.

God shewed his wrath and made his power known, on such characters, and no man resisted his will in it, yet God justly faulted Pharaoh and all such characters, for they once might have obeyed God.—See
Luke xiii chap. 34, 35, Luke xix chap. 41, 42,
Ezek. xx chap. 24, 25, 1 Thes. ii chap. 10, 11.

In disobeying, man resists God's will.—See
Acts vii c. 51, Luke xiii c. 34, Jer. xliv c. 4,
1 Thes. ii c. 15, Rev. iii c. 15, Isa. lxvi c. 3, 4.

If all men did God's will, they would all be saved.—See Mat. vii chap. 21,
John vii c. 17, Mark iii c. 35, 1 Tim. ii c. 4,
Ezek. xxxiii c. 11, xviii 32, and verses 20, 21.

By these verses we may understand, that as the potter has a right to make one vessel to honour and another to dishonour, so God may make men, who are called the clay vessels, unto honour or dishonour, according to their conduct, whether they are Jews or Gentiles. See the next three verses and the three last in the chapter. Likewise Jeremiah xviii chap. 1, 2,
Jer. xviii chap. 6, 7, 9, 10, 2 Tim. ii chap. 20, 21,
Hosea viii c. 7, 8, Rom. ii c. 6, 7, Psa. cxlv, 5, 9,
Lam. iii chap. 33 and verse 30, Isa. lxv chap. 1.
In this last chapter the Apostle states that not

all Abraham's nor Isaac's posterity were Israel, literally—and that Israel literally, were not all so, spiritually: But some Jews were rejected. See verses 31 and 32. There the cause is stated. And some Gentiles were accepted as well as Jews, while other Gentiles were rejected, and that God had a right so to do, for he renders to every man according to his deeds.—See verse 33. Rom. ii chap. 6, 7, 8, 9, 10.

TEXTS TO EXPLAIN.

Malachi iv chap. 1,
Ezekiel xv chap. 7,
Psalms xcvii, 3, 4,
Ezekiel xxii chap. 31.

FOREKNOWLEDGE OF GOD.

The following valuable dissertation on the Foreknowledge of God, by Dr. Adam Clarke, is taken from his Commentary on the Bible, and is worthy the careful perusal of every person.

On that awful subject, the *foreknowledge* of God, something has already been spoken, see ver. 23.* Though it is a subject that no finite nature can comprehend, yet it is possible so to understand what relates to us in it, as to avoid those rocks of presumption and despondency on which multitudes have been shipwrecked. The Foreknowledge of God is never spoken of in reference to himself, but in reference to us in him properly, there is neither *foreknowledge* nor *afterknowledge*. Omniscience, or the power *to know all things*, is an attribute of God, and exists in him as *omnipotence*, or the power to do all things. He can do whatsoever he will; and he does whatsoever is fit or proper to be done. God cannot have *foreknowledge* strictly speaking, because this would suppose that there was something *coming*, in what we call *futurity*, which had not yet *arrived* at the *presence of the Deity*. Neither can he have any *afterknowledge* strictly speaking, for this would suppose that something *had* taken place, in what we call preterity or *past time*, had now got *beyond* the presence of the Deity. As God exists in all that can be called *eternity*, so he is *equally* every where: nothing can be *future* to him, because he lives in *all futurity;* nothing can be *past* to him, because he equally exists in *all past time:* futurity and preterity are relative terms to us; but they can have no relation to that God who dwells in every point of eternity, with whom all that is *past*, all that is *present*, and all that is *future* to man, exists in one infinite, indivisable, and eternal NOW. As God's *omnipotence* implies his *power to know all things:* but we must take heed that we meddle not with the infinite *free agency* of this eternal Being.—Though God *can* do all things, he *does* not do all things. Infinite judgment directs the operations of his power, so that

* This is of Chap. ii in Acts.

though he *can*, yet he *does not* do all things, but only such thing as are proper to be done. In what is called illimitable space he can make millions of millions of systems; but he does not see proper to do this. He can destroy the solar system; but he *does not do it:* he can fashion and order in endless variety, all the different beings which now exist, whether material, animal, or intellectual; but he does not do this, because he does not see it *proper* to be done. Therefore, it does not follow that because God *can do all things*, that therefore he *must do all things*. God is omniscient, and *can know all things;* but does it follow from this, that he *must know* all things? Is he not as *free* in the *volitions* of his *wisdom*, as he is in the volitions of his *power?* God has ordained some things as *absolutely certain;* those he knows as *absolutely certain*. He has ordained other things as *contingent;* these he knows as *contingent*. It would be absurd to say, that he foreknows a thing as only *contingent*, which he has made *absolutely certain*. And it would be as absurd to say, that he foreknows a thing to be *absolutely certain*, which in his own eternal counsel he has made *contingent*. By *absolutely certain*, I mean a thing which must be in that *order*, *time*, *place* and *form*, in which divine Wisdom has ordained it to be; and that it can be no *otherwise* than this infinite counsel has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to poise on the *possibility* of *being* or *not being*, leaving it to the will of intelligent beings to turn the scale. To deny this would involve the most palpable contradictions, and the most monstrous absurdities. If there be no such thing as contingencies in the world, then every thing is *fixed* and *determined* by an unalterable decree and purpose of God; and not only all *free agency* is destroyed, but all *agency* of *every* kind, except that of the Creator himself; for on this ground, God is the *only operator* either in time or eternity. All created beings are only *instruments*, and do nothing but as impelled and acted upon by this almighty and sole *Agent*. Consequently every act is *his own;* for if he have purposed them all as *absolutely certain*, having nothing *contingent* in them, then he has *ordained them to be so:* and if no *contingency*, then no *free agency*, and God alone is the sole actor. Hence the blasphemous, though from the premises *fair* conclusion, that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is *wrong*, WHATEVER IS, IS RIGHT. Sin is no more sin: a vicious human action is no crime, if God

have *decreed it*, and by his foreknowledge and will impelled the creature to act it. On this ground, there can be no *punishment* for delinquencies; for if every thing be done as God has *predetermined*, and his determination must necessarily be all *right*, then neither the instrument nor the agent has done *wrong*. Thus all vice and virtue, praise and blame, merit and demerit, guilt and innocence, are at once *confounded;* and all distinctions of this kind confounded with them. Now, allowing the doctrine of the contingency of human actions, (and it must be allowed in order to shun the above absurdities and blasphemies) then we see every intelligent creature accountable for his own works, and for the use it makes of the power with which God has endowed it: and to grant all this consistently, we must also grant, that God foresees nothing as absolutely and inevitably *certain*, which he has made *contingent*, therefore he cannot know it as *absolutely* and *inevitably certain*. I conclude that God, although omniscient, is not obliged, in consequence of this, *to know all that he can know;* no more than he is obliged, because he is *omnipotent* to *do all that he can do*.

How many, by confounding the self and free agency of God with a sort of continual impulsive necessity, have raised that necessity into an *all-commanding* and *over-ruling energy*, to which God himself is made subject. Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment.

> "Others apart sat on a hill retir'd;
> In thoughts more elevate: and reason'd high
> Of Providence, *foreknowledge*, *will*, and *fate;*
> Fix'd *fate*, *free-will*, *foreknowledge absolute*,
> And found *no end* in wand'ring mazes lost."
>
> *Paradise Lost*, b. ii. l. 557.

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